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REMARKS

ON

Dr. Conyers Middleton's

DISSERTATION

Concerning the

STATE of PHYSICIANS

Among the

Old ROMANS, &c.

Translated from the *Latin* of P.W. M.D.

Neque novus hic mos Senatus Populique
Romani est, putandi quod optimum sit, esse
Nobilissimum.

Vell. Paterc. Hist. 2.

L O N D O N :

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REMARKS

U. S. Navy

DISPATCH

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REMARKS

On a late

DISSERTATION

Concerning the

State of PHYSICIANS among the
Old Romans, &c.



FEW Days since came to
my Hands a Pamphlet, en-
titled, *A DISSERTATION*
on the State of PHYSICIANS
among the Old ROMANS, &c.

by C. MIDDLETON, Professor of Divi-
nity; according to appearance a Gen-
tleman of great Learning: And as I per-
ceived in it Truths and Falshoods won-
derfully mix'd and confus'd, I thought

it proper to compile some few *Remarks* on this Head, to undeceive the Reader not well vers'd in Antiquity.

IN the first Place, the Reader may observe how well it agrees with his Title, what he says (*pag. 5.*) “ That the Art
“ of Healing was not only little culti-
“ vated among the old *Romans*, but that
“ we cannot so much as suspect it was
“ known to them at all.”——You observe here the learned Gentleman writes about the Condition of those whom he does not so much as suspect to have existed; which, tho’ it is a small Fault of his, yet you may collect from thence how diligent and careful he is in his Method of writing.

BUT you will soon discern a more palpable Error, upon which indeed his whole Assertion seems to be built; (*p. 23.*) he says, that “ Physick and Surgery were
“ practised by the same Person among
“ the antient *Romans*, and that the Sur-
“ geons

“ geons of old were never distinguished
 “ from the other Physicians, either by
 “ Name or Rank ; and (p. 24.) that in
 “ the Time of the *Cæsars* the Art of
 “ Healing first commenced to be divided
 “ into several Branches.” — This he
 affirms, to the End that he may transfer
 upon the Professors of Physick in general,
 all that he finds among the Antients re-
 corded as mean and pitiful of those who
 exercised the lowest Branches among them.
 Which I must own this Gentleman has
 wisely set out with ; for if he allow’d
 several Degrees of Physicians among the
Romans, he was sensible all what he in-
 troduced from antient Authors of the
 Ignobility of some Physicians, would na-
 turally fall on the inferior, and not the
 superior Order of them. To corroborate
 his Opinion, he adds the Authority of
Mercurialis and *Menage* (p. 23.) “ *Mer-*
 “ *curialis* says, all the first Physicians
 “ were likewise Surgeons ; and *Menage*,
 “ in later Times People have distin-
 “ guished that Part of Physick which
 admi-

“ administers manual Operation from
 “ others: When this Division was made
 “ let others declare; not I, certainly,
 “ after *Antoninus*.”——But observe how
 careless these learned Men were in their
 Remarks; for you’ll easily confute all this
 with *Cornelius Celsus*’s Testimony, in his
 Preface, *lib. 7*. “ That the third Part of
 “ Physick is that which cures by ma-
 “ nual Operation, is commonly known,
 “ and treated so by me.——But tho’
 “ this Part is the eldest, yet it has been
 “ brought to greater Perfection by that
 “ Parent of all Physick *Hippocrates*, than
 “ any before him. Afterwards, when
 “ this was separated from the others, it
 “ commenced to have its peculiar Pro-
 “ fessors, and began to flourish in *Egypt*
 “ chiefly under *Philoxenus*, who, with
 “ great Application, has compiled this
 “ Part in several Volumes. *Gorgias* also,
 “ and *Sostratus*, the two *Herones*, and
 “ the two *Apollonius*’s, *Ammonius Alex-*
 “ *andrinus*, and several other celebrated
 “ Men, have every one made some Dis-
 “ covery.

“ covery. At *Rome* also some eminent
 “ Professors, especially lately *Typhon* the
 “ Father, and *Euelpistus* Son of *Pble-*
 “ *getes*, and, as we may learn from his
 “ Writings, the most learned of these
 “ *Meges*, have, by altering some Things
 “ for the better, made some Improve-
 “ ments in it: But a Surgeon should be
 “ a young Man, &c.” And a little lower,
 “ The Surgeons claim to themselves the
 “ Cures, which I have performed else-
 “ where.” Therefore I am the more
 surprized that these learned Men should
 not have observed this, since the Name
 of *Surgeon* does so often occur even in
 those Authors who wrote before *Galen*.
 The following Quotations may serve to
 illustrate this Matter.

CELS. 6, 7. *Ptolomæus* the Surgeon,
 Scribon. Larg. c. 68. “ Therefore tho’
 “ we have laid down the Compositions
 “ belonging to the *Diætetici*, yet this
 “ Book is lame and imperfect, unless
 “ we insert also those which concern
 “ Sur-

“ Surgeons; we shall begin with Plai-
 “ sters.” *Cap. 69.* “ The Plaister of
 “ *Tryphon the Surgeon.*” ——— *Cap. 70.*
 “ The Plaister of *Megetes the Surgeon.*” —
Cap. 72. “ The Plaister of *Trasea the*
 “ *Surgeon.*” ——— *Cap. 78.* “ The Plaister
 “ of *Trasea the Surgeon.*” ——— *Cap. 79.*
 “ The Plaister of *Aristus the Surgeon.*” —
Cap. 82. “ The Plaister of *Dionisius the*
 “ *Surgeon.*” ——— *Cap. 85.* “ The Plaister
 “ of *Euelpistus the Surgeon.*” ——— *Cap. 95.*
 “ *Tryphon the Surgeon.*” *Sextus Pyrrhon.*
1, 14. § 84. *Sotirigus the Surgeon.* *Cæl.*
Aurel. 3, 8. *Socrates the Surgeon.* *Plin.*
29, 1. *Alcon the Physician of Wounds,—*
Archagathus Wound-Healer, &c.

THESE Words plainly shew that the
 Distinction of those Professions had been
 made a long Time before, first in *Egypt*, and
 afterwards likewise at *Rome*.——Observe
 also how our learned Author contradicts
 his own Opinion, when he introduces
 the Surgeon from *Pliny*, p. 21. whose
 Profession, as it is manifest from the
 Appel-

Appellation itself, so it likewise furnishes us with a sufficient Argument to overthrow Dr. *Middleton's*. Now pray consider what has been recorded of the famous Physician *Asclepiades*, vid. *Cels. Præf. l. 1. Plin. 26. § 25*. He taught Rhetorick at *Rome* in *Pompey* the Great's Time; but perceiving that Physick was more profitable, he apply'd himself to that Art, and immediately made great Alterations in it. For it is well known that the Philosophy of *Democritus* and *Epicurus* flourished at that Time in *Italy*: *Asclepiades* therefore, as being well vers'd in that Doctrine, illustrated the Science of Physick, with Reasons drawn from that Philosophy; which it seems he did with so much Eloquence, and so successfully, that he won the Hearts of Men, and the Esteem of the principal Men in *Rome*. So that the Prince of *Roman* Eloquence, *Cicero*, did not disdain inserting his Name in his divine Work *de Oratore*, and mention him as the most eloquent of all Physicians, and his Friend. This

Honour might be esteemed a very considerable one, if a greater had not happened to him: (*Plin Nat. Hist.* l. 25. c. 2. § 3. *Edit. Harduin.*) For the great King *Mithridates* solicited him to come to him from *Rome*; which, tho' he gently refus'd, and sent his Books in his stead, yet it is a very honourable Testimony from so great a King, especially one who had a great Regard for Physicians. And how *Asclepiades* stood with the *Romans* may be collected from hence, that he rather chose to remain with them, than go to so great a King, and Favourer of Physick. And tho' it is evident he made great Alterations in the Art of Physick, as handed down by the Antients; yet you'll not find that he has in the least touched upon Surgery, a Part of the Art of Physick. This appears plain from the Titles of his Books, mentioned by *Celsus*, *Pliny*, *Aurelianus*, *Galen*, &c. *De tuenda Sanitate*; *de Morbis acutis*; *de Febris*; *de communibus Auxiliis*; *de Lue*; *de Hydrope in Aphorismas Hippocratis*, *adversus*
Era-

Erasistratum; *de Compositione Medicamentorum*; *Definitiones Medicæ*, and such like; which do not in the least concern Surgery. *Asclepiades* was therefore a Physician at *Rome*, and *Archagathus* a Surgeon, even before the Time of the *Cæsars*. But that also the Surgeons used to aspire to the Profession of Physick as a higher Degree, we may learn from the noted Epigram of *Martialis*:

*Chirurgus fuerat, nunc est vespillo Diaulus,
Cæpit quo potuit, Clinicus esse modo.*

Here the Poet plays upon *Diaulus* in a double Sense, giving to understand that he might be called *Clinicus* * two Ways, *viz.* as an Undertaker, who sees the Dead in their Beds; and as a Physician, who visits them there.

* *Κλίνη*, a *Bed*, hence the *Latin* Word *Clinicus*; to distinguish a Physician from the Practisers in the other Branches of Physick, because they only visited the Sick confined to their Beds.

ADD to this *Galen's* Testimony, who speaks of the Division of these Arts, not as newly made in *Antoninus's* Time, but as of a common and long-practised City Custom. (*Method. Med.* l. 7.) “ Thus
 “ much I can testify in behalf of *Eudemus*, that those whom he cured were
 “ better restored than those who used
 “ gentle Plaisters. I should also my self,
 “ one Time, have undertaken to try the
 “ Method of that Cure, if I had always
 “ remained in *Asia*; but as I chiefly lived
 “ at *Rome*, I followed the Custom of
 “ the City, having left to those whom
 “ they call Surgeons, most part of that
 “ Work.” — Which may be illustrated
 by another Passage from *Galen* (*de Partibus Artis Medicæ*) “ 'Tis no wonder,
 “ says he, if that Art, which is vastly
 “ extensive, admits of so many Sections;
 “ and also, that in this great City a Per-
 “ son should be immediately found for
 “ every one of them, who thence is cal-
 “ led *Medicus*: Neither could one get
 “ Bread

“ Bread in a small Town, who knew
 “ only to couch Catharacts, or cure
 “ Ruptures; but at *Rome* and *Alexan-*
 “ *dria*, on account of the great Mul-
 “ titude of Inhabitants, a Person may
 “ get his Living, who professes only one
 “ Branch of those Arts.” *Scribonius*
Largus wrote also long before to *Julius*
Callistus, “ the Greatness of the Pro-
 “ fession left a free Choice to all: We
 “ observe therefore that many, by the
 “ Knowledge of curing one particular
 “ Part, have acquired the Title of *Phy-*
 “ *sician*.” From all this it appears, that
Dr. Middleton was greatly mistaken, when
 he affirms that in the City of *Rome* the
 Surgeons were not in the least distin-
 guished from the other Physicians; and
 that *Medus*, a very learned Man, had
 rightly held that these Arts had been first
 distinguished at *Rome*.

NEITHER is it a less Mistake of
Dr. Middleton's, when he, from *Mer-*
curialis's Authority, affirms, “ That all
 “ Phy-

“ Physicians, down to the Time of *Galen*,
 “ did prepare their own Medicines.”
 I admire indeed the learned *Mercurialis*
 should have said so, but not that the
 Doctor should have taken hold of it;
 who, provided he can fling at the Phy-
 sicians, does not seem so very anxious
 about the Truth of it. You shall hear
 now this Affair perfectly cleared up by
Pliny, in his *Nat. Hist.* 34, 11. “ And
 “ all these Medicines, says he, the Phy-
 “ sicians (with their Leave be it spoken)
 “ are ignorant of, because the major
 “ Part, and the Names of the Ingre-
 “ dients, are wanting in the Compo-
 “ sitions of Medicines, which used pro-
 “ perly to belong to Physick. Now
 “ a-days, when they light on Books,
 “ and are willing to make a Composition
 “ from them (that is, making a Trial
 “ of the Commentaries at the Expence
 “ of the Afflicted) they trust to Per-
 “ fumers, who adulterate every thing.”

WE have therefore, by a few but plain Testimonies, proved, that all the different Parts of Physick had their proper Professors at *Rome*, contrary to what it appeared to *Dr. Middleton*. His Foundation being thus weakned, the whole Work must fall to the Ground: For as the meanest of them are in several Places called by the common Name of *Medicus*, it is not fair to apply to all the Professors of Physick whatever we find mentioned base and contemptible of the State of Physicians, and their Services; which, however, *Dr. Middleton* has certainly done. In like manner, as if you were to transfer upon Architects whatever is said about Carpenters, whose Condition every body knows differs widely: “ For,
 “ says *Galen*, *Comment. in Epidem.* the
 “ Proportion an Architect bears to the
 “ Builders and Carpenters, and other
 “ Arts which he commands, we observe
 “ likewise between the Physician and his
 “ Assistants; such are Perfumers, Her-
 “ borists,

“ borists, Cooks, Appliers of Cataplasms,
 “ Sprinklers of Water, Clyster-Injecters,
 “ Sacrificers, Bleeders, Cuppers.”

IT is therefore no wonder, since there
 were *Medici* at *Rome*, who performed
 such menial Offices, that they were held
 in so little Esteem. On the other hand,
 read the following Passage of *Pliny, de*
Quæstibus Medicorum: “ I pass by in
 “ silence, says he, many celebrated Phy-
 “ sicians, among them the *Cassii, Cal-*
 “ *petani, Aruntii, Albutii, Rubrii*, they
 “ had 1250 *l.* Sterl. Salary a-year from
 “ the Emperors; but *Q. Stertinius* re-
 “ proach’d them, that he was contented
 “ with 2500 *l.* Sterl. when the Profits of
 “ the City, from the Number of Houses,
 “ amounted to 3000 *l.* Sterling. *Clau-*
 “ *dus Cæsar* bestow’d likewise an equal
 “ Reward on his Brother; and tho’ his
 “ Estate was exhausted by Ornaments
 “ bestow’d upon *Naples*, there was left
 “ for his Heir 150000 *l.* Sterl. *Crinas*
 “ left lately 50000 *l.* tho’ he had built
 “ the

“ the Walls of his native Place, and
 “ other Ramparts, for a Sum not much
 “ inferior.” You see what immense
 Estates Physicians acquired at *Rome*. Now
 the common Price appointed by *Justinianus*’s Law, for serving Physicians, is
 60 Shillings: Is it therefore credible,
 that the aforesaid Physicians were upon
 the same Footing? Or can you imagine
 that the *Romans* were such Fools as to
 sell a Man, who could procure so great
 a yearly Revenue, for so small a Value?
 You know, indeed, that those old *Romans*
 of *Dr. Middleton* were an unpolish’d
 People; but, believe me, no Race of
 Men came ever up to that height of Stu-
 pidity. You may therefore, if you please,
 think with the Author, that a Man skill’d
 in curing of Distempers, who could get
 yearly 20000 Shillings, should by the
 old *Romans* have been sold for 60 Shil-
 lings: For my Part, I am rather of Opi-
 nion it must have been some Bleeder, or
 Ear or Rupture Doctor, or one skill’d in
 anointing or administering Clysters; but

I shall never believe it of a practical Physician, nor any good Surgeon.

NOR suffer your self to be imposed upon by what the learned Author quotes from *Pliny*, viz. *that the Art of Physick was held unworthy of the Gravity of a Roman*; which the Doctor only can read in *Pliny*. Pray examine the Place yourself; you'll then see, that, according to *Pliny*, few of the *Romans* practised Physick, not on account that they judged it unbecoming their Gravity, but because the *Grecians* were only in Reputation that way, even among the most ignorant: (29, 1. § 8. *Edit. Harduin.*) “ This is
 “ the only *Grecian* Art, says *Pliny*,
 “ which the *Roman* Gravity does not yet
 “ practise with such Advantage. A few
 “ of the Citizens have attain'd it, but
 “ are immediately fled to the *Grecians*
 “ (alluding to their writing in *Greek*)
 “ for People have no Opinion of any
 “ but those who treat it in *Greek*, tho'
 “ they do not understand the Language;
 “ and

“ and they believe it less effectual for
 “ their Health, when they apprehend it.”
 Thus there is not one Word in *Pliny*
 about the Indignity of this Art; but you
 find the Term *Unworthy* was added to
Pliny's Words, by the good Divine, to
 impose upon you, and to render the Sen-
 tence more fit for his Purpose. You may
 see an Instance of his Craft, in fashioning
 Authorities to his Mind, in another Place.
 For *Suetonius* has recorded (in *August.*
 c. 42.) “ that the Emperor *Augustus*, at
 “ the Time of a great Dearth, had drove
 “ out of the City all Strangers, except
 “ Physicians and Præceptors, and part
 “ of the Slaves also.” So that he counts
 the Physicians, who generally were *Gre-*
cians, among the Strangers. Behold now
 how audaciously Dr. *Middleton* has al-
 tered this Passage: He says, “ *Suetonius*
 “ observes, that at the Time of a great
 “ Dearth *Augustus* expell'd from the City
 “ part of the Slaves, except Physicians
 “ and Præceptors.” I don't know whe-
 ther you'll ascribe this Inversion of Words

to his Carelessness or Malice; certainly which soever it be, it is the Tip-top of it, and not easily to be pardoned, unless you are pleased that this learned Doctor has taken you all for such stupid Block-heads, who, he thought, might easily be deceived by such gross Falshoods.

ALL the other Arguments produced by him are of little Moment, altho' their greatest Force had not been sufficiently weakned by what we said above: As when he says, that *Seneca* numbred the Professors of this Art among the lowest Class of Men. But it cannot be unknown to you, that there is nothing middling or moderate found in *Seneca*; every thing is too much exaggerated there, and puff'd up after the manner of the Stoicks. In like manner he asperges also, in his next Epistle, all liberal Arts in general: (*Ep.* 88.) " Dost thou believe, says he, " there is any good in those Arts, whose " Professors thou seest are the vilest and " wickedest of all Men?" You see how severe

severe and universal his Charge is; which, however, I imagine you take that it was made not seriously, but in the censorial Way, thro' a Licence usual to Stoicks. I could produce from him a thousand Examples of this kind: And that you may not think he was always so severe upon the Physicians, he calls, (in *Ep. 95.*) the Art of Physick THE MOST LIBERAL OF ALL. Thus *A. Gell. Noct. Atti. xviii. 10.* says, “ I judged not only to the Physician, but every Freeman, and of a liberal Education, &c.” This may suffice to overthrow also this Calumny of the Author's, who denies that Physick was reckoned by the *Romans* among the liberal Arts; and likewise asserts, that the Lawyers always distinguished it from the liberal Studies. But I find in the *Pandects* the following Law (*l. 18. § 30. ff. de Mun. et Hon.*) “ *D. Vespasianus* and “ *D. Hadrianus* have ordered again what “ the Emperors had granted to Masters “ employ'd in publick Offices; also to “ the *Grammarians*, and *Orators*, and “ *Phy-*

“ *Physicians*, and *Philosophers*, viz. an
 “ Exemption from receiving Guests.”
 Which Law you find afterwards com-
 prehended in these Words: “ The Ob-
 “ ligation of receiving Guests has been
 “ remitted, among other Immunities,
 “ to Soldiers, and the Professors of li-
 “ beral Arts.” (*l. ab his Oner. § 2. ff. de*
Vac. & Excus. Mun.) Let the Doctor
 overthrow this Authority if he can; al-
 tho’ to confute so light a Cavil, the Au-
 thority of the *Pragmatick Sanction* would
 have been sufficient, in which we find
 the same Thing expressly taken notice of:
 (*Const. Pragm. Justinian. cap. 22.*) “ We
 “ also order that the Salaries, which it
 “ has been customary heretofore to be-
 “ stow on *Grammarians* and *Orators*, or
 “ also *Physicians* and *Lawyers*, provided
 “ they practise their Profession, shall be
 “ paid them; to the End that Youths,
 “ vers’d in the liberal Arts, may flourish
 “ throughout our Republick.” But you
 ought not to be surprized to see some
 little Difference made, and the Art of
 Physick

Physick distinguished, in some measure, from the other liberal Arts; as in those Passages which our Author quotes: For the Ancients did not reckon it among those Sciences which were useful and ornamental to all Gentlemen, but among the necessary Arts, as we do at this present Time; for as its Study chiefly depends upon Practice, as every one knows, the Gentry seldom learn it, and yet it is not esteemed for this Reason illiberal and dishonest, nor unworthy of the Gravity of an *Englishman*.

Now I think I have shewn sufficiently how our Author has mistaken trifling, and even false Arguments, for solid, and true ones; and how easily may be refuted all what he has collected, with so much Care, against the Physicians: For you have seen that his Proofs do not in the least affect the true Physician, whom he labours to oppress, but that they are either depraved by Carelessness, or invented through Malice; or lastly, are
con-

contradicted by the surest Testimonies of the Ancients. I leave the rest to the Reader's Observation, thinking it sufficient to have laid before you the principal Matters: For many Things you'll find, such as are hardly deserving of your own Confutation; as when he proves the Custom of the *Romans* by a Sentence from a *Grecian* Tragedian, and builds strongly upon the Authority of *Euripides's* Verse that Custom about the Regulation of Servants, which he indeed no where could find among the *Romans*, and you may be perswaded never existed.

BUT I proceed; and will now shew you that our Author has at last made some Concession, that you may not think him too obstinate and perverse. But what is it? Why, since he cannot deny that some of the first *Grecian* Physicians among the *Romans* were *Free-born*, yet these, says he, were no doubt in a low and despised Condition. You'll perhaps

I

ask

ask what Proofs he gives for it, refusing to take it upon his bare Assertion, since he has so meanly prevaricated with you. But he thought proper to introduce no Authority at all, not so much as a mistaken or fictitious one ; but asserted it from his own Knowledge, saying, *Authors take no notice of it, as a Thing too low and mean.* Therefore you may believe him as far as you think proper.

IT is certainly, as *Cicero* says, very probable that some learned Men of great Fortunes, and among them perhaps some Physicians, who were hardly inferior to Professors of any Art among the *Grecians*, were come to *Rome*, that Seat of Dominion and Glory : As also other *Grecians* and *Arians*, Prisoners of War, and Slaves of the *Romans* ; and among these probably some of the Profession of Physick, who on account of their Learning were afterwards made free, or sometimes also preferred to great Honours, which we find upon Record happened to other

D

learned

learned Men of those Times. Therefore that these were such *Freedmen*, ought not to be imputed to the Indignity of Physick among the *Romans*, but rather to its Honour; since this Art raised its Professors from an unworthy and unhappy Condition, to an honest and prosperous one, and from the State of Captivity and Slavery it self, to very great Honours. But there is no need of any more; for I do not pretend to write a Dissertation of my own, but only to confute that of the Author's.

MOREOVER, this Controversy has been long since determin'd by *Cicero*, and a Rank appointed to Physick; not the first indeed, nor the second, but a middle one, and sufficiently honourable; such as you know the Professors of Physick deservedly enjoy at present. I only desire you to read the whole Sentence, not as it is mangled by Dr. *Middleton*, but entire, and as it is in *Cicero*; (*de Offic.* I, 42.) “As for Trades, and the Ways
“ of

“ of getting Money, which of them are
 “ creditable, and which otherwise, I
 “ have only these few Things to observe.
 “ First, all those are unworthy Ways of
 “ getting which procure us a general
 “ Hatred and Ill-will; as that of Usurers
 “ and Tax-gatherers. Those Arts are
 “ mean and ungenteel, in which a Man
 “ is paid for his Work, not for his Skill;
 “ for the receiving a Reward for one’s
 “ Service, is like taking an Earnest to
 “ bind himself a Slave. Those are also
 “ to be esteemed mean, who buy Things
 “ up by the Lump of Merchants, to sell
 “ them out again by small Parcels; for
 “ they get but little, unless they lye abo-
 “ minably, than which nothing is more
 “ scandalous. Again, all Handicrafts-
 “ men have but a mean sort of Calling;
 “ and a Workhouse cannot possibly have
 “ any thing genteel in it. Neither can
 “ I approve of those Trades, that purvey
 “ for Mens Luxury, as Fishmongers,
 “ Butchers, Cooks, &c. as *Terentius*
 “ says; to which you may add, if you

“ please, Perfumers, Dancing-Masters,
 “ and those who supply us with Dice or
 “ Cards. But Arts which have some-
 “ thing of Knowledge and Skill in them,
 “ and those which are useful for the
 “ Publick, such as Physick, Architecture,
 “ or the Instruction and Education of
 “ Youths in good Manners, these are
 “ commendable in those whose Con-
 “ dition is suited for such Employments.
 “ As for Merchandize, it is sordid and
 “ mean, when the Trade is inconfi-
 “ derable; but when it takes in a great
 “ Quantity of Business, and is extended
 “ to foreign Countries, and the Goods
 “ are sold out again without Lying or
 “ Deceiving, it is not so much to be
 “ found fault with: Nay, it is most cer-
 “ tainly commendable, when those who
 “ are concerned in it only design (after
 “ they are contented with what they
 “ have gained) to betake themselves
 “ wholly from the Haven to the Coun-
 “ try, as before they had done from the
 “ Sea to the Haven, and there enjoy
 “ quietly

“ quietly their private Possessions. But
 “ among all the Methods of enriching
 “ one’s self, there is no one better, no
 “ one more profitable, pleasant and agree-
 “ able, no one more worthy of a Man
 “ and a Gentleman, than that of ma-
 “ nuring and tilling the Ground; con-
 “ cerning which I have spoken at large
 “ in my *Cato Major*, from whence you
 “ may borrow what is necessary to be
 “ said upon this Subject.” Here you
 have *Cicero’s* Sentence without Disguise
 or Omission, which this honourable Man
 wrote for the Instruction of his Son.
 You may look now, if you can find there
 those Marks of Ignominy, with which
 the Author would fain brand Physick:
 “ As if it was *servile, ignoble, obscure,*
 “ *sordid, deserving no Regard nor Ho-*
 “ *nour, but of the meanest of Men, of*
 “ *Slaves, of Greeks, and of the Scum of*
 “ *Mankind; illiberal, and altogether un-*
 “ *worthy a Citizen.*” The whole a-
 mounts then to this: *MARCUS TUL-*
LIUS CICERO SAYS, THE PRO-
 FESSIO

FESSION OF PHYSICK IS BECOMING THE HONEST ORDER OF CITIZENS; DR. *MIDDLETON* DENIES IT, AND AFFIRMS IT TO BE SORDID, ILLIBERAL, AND ALTOGETHER UNBECOMING A CITIZEN: Whom will you believe, O Reader!

BUT let us dismiss this very learned Divine, who in examining the Records of the Ancients seems to have been guilty himself of what he accused *Spon*; and, in the Author's own Words, " which all
 " those are liable to, who have used
 " themselves to certain Opinions, those
 " especially squaring best with their
 " own, which they draw in and wrest
 " for their Purpose, and easily overlook
 " or conceal all others."

THUS much for the present. And that you may not think I have observed all his Errors, or exposed them in this little Treatise, I recommend the rest to those who have more Leisure, and are
 better

Better vers'd in Antiquity. However, I could not omit making this short Reply, that young Men, and others not skill'd in Antiquity, might not be deluded to entertain a less honourable Opinion of the Art of Physick, and grow remiss in the Study of one of the most useful Sciences; for it is true, what *Cicero* says, *viz. Honour cultivates Arts, and Glory incites every one to Study; and what is despised by the Plurality, lies always neglected.* I would now desire the learned Author to think that what I freely have advanced, contradictory to his Opinion, is not with a Design to cast any Scandal upon him; but because I would unravel the Truth, as much as possible, which he has taken pains to eclipse. Nor do I disown it, that the Love I have for the most valuable Art of Physick, has induced me to take up this Controversy; since I am convinced of the Truth of the Emperor *Antoninus's* Maxim, which I hope the learned Doctor *Middleton* will own suits with
the

the Professors of all Arts, as well of Physick as others : LOVE WHATEVER ART THOU HAST LEARNED, AND KEEP WITHIN ITS BOUNDS; AND SHEW THYSELF NEITHER A SLAVE OR TYRANT TO ANY MAN.

F I N I S.

